

# THE CHRISTIAN CENTURY

Vol. XXX

January 9, 1913

Number 2

## A ROMANCE OF CORN SHUCKS

BY EDGAR WHITE



WILLIAM DURBAN

BY LESLIE W. MORGAN

CHICAGO

# DISCIPLES PUBLICATION SOCIETY

**T**HE DISCIPLES PUBLICATION SOCIETY is a non-profit-sharing corporation whose charter has recently been granted by the state of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. Its profits are not to go to individuals but are to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities; and other organizations that promote Christian progress through Christian education. The New Christian Century company has agreed, by resolution adopted unanimously by the stockholders, to sell the entire assets and good will of the company to the newly organized Disciples Publication Society for the sum of \$16,000 and to accept the notes of said Society for that amount.

The trustees of the Disciples Publication Society have agreed to purchase the business of the New Christian Century Co. on these terms. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of \$50,000, retireable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that the entire issue will not need to be sold, but that, in addition to the bonds set aside as security for the notes to be given to the stockholders of the New Christian Century Co., not more than \$25,000 of bonds must be sold.

Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry.

The essential purpose of the agreements and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy the entire interest of the New Christian Century Company and to pay for it by patronizing it. The bonds and notes are to be retired out of the profits earned by the Society.

The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

## CHURCH LEADERS HAIL BROTHERHOOD OWNERSHIP

The response to our announcement of the organization of the Disciples Publication Society comes in like a tide, rising higher and higher with every mail as we go to press. The following letters speak for themselves and needs no introductory or interpretative word. They are for the most part addressed to Mr. Morrison and contain many personal felicitations, intended for Dr. Willett also, which were omitted in preparing them for publication. For all these words of approval, congratulation and support the editors take this occasion to speak their gratitude.

We are glad to give first place to the *Christian Evangelist's* cordial word of welcome written, even in advance of our announcement. We pay our best compliments to the news getter of that paper who, to our complete surprise, was able almost to "scoop" The Christian Century in its own affairs! The following editorial appeared last week, simultaneously with our announcement:

By **THE CHRISTIAN EVANGELIST.**

ANOTHER BROTHERHOOD PUBLISHING HOUSE.

It is said that another publishing house among us desires to be known among the brethren as a brotherhood publishing house. This is good. The process of becoming a real, genuine brotherhood publishing house is easy. Let an incorporation be formed with a board of directors to hold forever this property in trust for the benefit and profit of the brotherhood. Then all the holdings of this publishing house can be turned over to said board of directors. They will be of such ability as to administer this trust in the interest of the kingdom at large and will turn over all its earnings to the general benevolent and missionary organizations of the Disciples.

There is room for another real, genuine brotherhood publishing company among us.

By **HOWARD T. CREE, Augusta, Ga.**

Your editorial announcing the fact that now The Christian Century is to be placed upon a sound financial basis which will permit it to carry out its policies unhampered

by lack of funds is indeed a matter of great congratulation. I join with a host of others in extending you my very best wishes and in praying for the paper a long and honorable career of faithful service. What matters it if all do not sympathize with your editorial policies? You are doing a great work, you are an influential part of our great brotherhood. We are all striving to honor our common Master, and I applaud every advance you make in an effort to express your message to an increasingly larger group. This program, it seems to me, is in line with the spirit of the Louisville convention and means a closer articulation of our religious papers with our religious ideals as represented by a larger number than is now possible. God bless you in all your plans, and lead you in the spirit. Please continue my subscription.

By **IRVING S. CHENOWETH, Philadelphia.**

I am glad for any progress made toward unity and the Bethany Sunday-school Supplies. I heartily believe in their educational value and feel sure that our brotherhood will profit by the co-operation desired by the present managers.

By **BURRIS A. JENKINS, Kansas City, Mo.**

I congratulate you most highly and a larger usefulness for The Christian Century sincerely hope the new plans will all carry out as you desire. With kindest regards.

By **H. O. PRITCHARD, Bethany, Nebr.**

Allow me to congratulate you on the prospect of making The New Christian Century Company the property of the brotherhood. I should rejoice to see the brotherhood own all of our religious journals, for I feel it would be the solving of many of our difficulties. Yours is a step in the right direction. I desire also to congratulate you upon making higher education the recipient of whatever profits may accrue. No cause among is so needy and at the same time so neglected as the cause of higher education. All our institutions of learning are suffering seriously for lack of endowment. May this be means of

awakening renewed interest in this great cause. I wish you abundant success in this new venture.

By **IDA W. HARRISON, Lexington, Ky.**

Permit me to congratulate The Christian Century on this achievement of the hopes of many years. May its consummation mean an entrance upon an even wider field of service and usefulness than it has yet known during its nearly three decades of effort for the glory of God, and the good of humanity!

By **JAMES M. PHILPUTT, New York City.**

The plan which you outline for the future control of The Century seems altogether feasible. You deserve great credit for bringing the paper to its high efficiency—for making it a necessity to the progress of our church. No doubt there are many who will be glad to take hold with you and assist in enlarging the sphere of its usefulness. I congratulate you on the well-wrought plan to make it in the future a "brotherhood paper." It will commend itself, I think, to our people generally. With best wishes for your complete success.

By **HARRY D. SMITH, Hopkinsville, Ky.**

For many years it has seemed to me very rational and wholly desirable that our publishing of all sorts should be done by societies representatives as far as possible of the brotherhood. I hail, therefore, with considerable satisfaction this second notable experiment among us in such publishing.

By **HILL M. BELL, Drake University.**

I most heartily approve your placing this publication in the hands of a company to be known as the "Disciples Publication Society." Since the question of brotherhood ownership of publishing houses has been under discussion, I have been convinced from the first that the only way to place a publication under the auspices of the Disciples is the plan which you have outlined in this notice just received. The plan looks feasible, and I believe that you will be successful in conducting an enterprise worthy of the Disciples. I most

(Continued on page 14)



# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT

EDITORS

## Short-Cuts to Success



I HAVE WATCHED WITH considerable interest the reports of a Sunday-school contest which has been going on for several weeks in a neighboring state. One school had its "big day" about the middle of the contest term. The day was heralded as one long to be remembered.

All previous records had been broken. The neighboring school seemed to be hopelessly beaten. There was a tinge of sadness in its reports. But this was only a piece of religious strategy, as a day of reckoning had been decided upon which should spell the doom of its thus-far successful rival. Plans were laid which should make the boasted "big day" look insignificant, if not sick, according to the phrase of the local press.

And they succeeded. The lagging school stole the thunder of its competitor and gathered from other local Sunday-schools, from schools of our own faith and order in near-by towns, and from all parts of the county any persons who would enroll for the day. The spirit so conspicuous in much revivalism infested the entire community. Numbers rolled off the tongues of the interested in squadrons and battalions.

So far as the attendance and offerings were concerned, the contest was a great success. It did not reveal which was the stronger school. The losing school probably would have been the winner if they had chosen the last day of the rivalry instead of an earlier day, for it is certain that local pride would have massed an aggregation within the walls of auditoriums which would have set a record for all time to come.

It cannot be denied that there is merit in these contests. There is the advertising of church and Sunday-school which is worth something; there is a stimulus in great numbers; and there is the opportunity of gathering a large collection. There may be a temporary revival of Sunday-school interest. But such is often very short-lived. Rallies can be used to good purpose if the spirit of "winning" is subordinated to the spirit of increasing the school in ways of efficiency.

But it is pertinent to inquire, How many new students were gained for both schools? It is to be assumed that such an important item was not forgotten. How much deeper is the conviction of the workers as to the importance of their work? Was the spirit of devotion present on the "big" days, or was it drowned in the hilarity of winning? Is there a greater desire today to do the things which the Sunday-school should do? How much better off are the crowds who came to be counted and to contribute? When will they appear again?

It may seem ungracious to raise such questions, knowing as we do, the fascination which a crowd has for all of us, the crowds which cover a multitude

of sins. The task of getting the young to see the importance of making our service to Christ paramount to all the demands of ease and pleasure and excitement may be slow and even painful, but it must be done. Of course, all schools do that, but all schools need to do that a little more, and with the enthusiasm which they give to the collection of crowds on special days during the year. The cultivation of the missionary spirit, of the prayerful heart, the study of the Bible, of the spirit of self-denial, is a wearisome and at times discouraging process, but on that the church must ultimately depend for her power in the world.

And we need the same enthusiasm in this steadier task as in the assembling of a multitude which has the appearance of the crowds at Pentecost. If we get all that we desire, or any reasonable portion of our desire, by the contests, by all means let us have them. Yet the numbers we seek after will be more likely to result from our cultivation of the forces than will the cultivation of the forces result from mere numbers. There is ever the danger that we shall be pinning leaves to the tree; they are leaves, and they are on a tree, but they have no anchorage in the life of the tree. Their fate is known; the first wind will scatter them to the four corners of the earth. But where the leaves spring out of the vigor of the tree all its strength will fight with the elements for mastery.

We are trying short cuts to ministerial education these days, hoping with meagre training to supply the demand for preachers. It is likely the number will be increased, but is there not danger of losing preaching-power with this method of multiplying preachers? It is not to be expected that we shall take time, for many years to come, to produce men who will do the work which should be done in the church, if the fascination of numbers continues to hold sway.

We sacrifice quality to bulk in almost everything we do in our generation, and until the epidemic spends itself there is little hope of reversing our scale of values. On we go, but the doctrine of the survival will take care of us all. If we are fit we ought to thank the Almighty that he has saved us from the temporary ravages of the unfit; if we are not, there is reason for thanksgiving that we are not snares for the feet of those who are. If our voices cannot strike terror to the soul of the sinner, or solace the soul of the saint with gladness, nature has so ordained that the same voice may inspire the mule, while we follow the plow. The troubles of the world would be few if every man could find his place; and attempts to find a route would disappear if we could only be content to do our work patiently and wait. But waiting, to many good people, is only purgatory running ahead of time.

E. B. B.

## Social Survey

### The Red Sox and the Black Hand

Judging from what we know as to the whereabouts of a good many Disciple ministers on many bright, blue-Monday afternoons during the "on-season," the most significant event of 1912 for not a few people in the United States is the victory of the Red Sox over the Giants in the contest for the world's championship (we take for granted our readers know to what sport reference is made.) There are many important events which have taken place in the twelve months just closed, the significance of which looms large or small according to one's point of view or previous condition of servitude. Geographical nearness is a factor which often determines for many whether or not an event is important. To Illinois people the exclusion of Lorimer from the United States Senate is an event of greater significance than to people of Connecticut or California. The coronation of King George V. and Queen Mary at the spectacular durbar at Delhi possesses a greater importance for Englishmen than for Russian subjects or American citizens. The conviction of the Camorrist brigands and the end of the Italian Camorra is of more moment to residents in Italy than to voters of New York City, although the latter are correspondingly more concerned with the conviction of Lieutenant Becker and the other murderers of the gambler, Rosenthal. There are several other events of the past year which have a relative, though not a universal importance. Among such events might be mentioned the floods of the Mississippi, the discovery of the South Pole, the Olympic games, the conviction of the McNamaras and thirty-eight other labor leaders in the dynamite cases, the completion of the Woolworth Building in New York City, the tallest office building in the world, 750 feet in height, and the continued disturbances, amounting to a state of virtual anarchy, in Mexico.

### Vox Populi Vox Dei

The past year, from a purely national point of view, has witnessed some significant happenings. President Taft has continued the strict enforcement of the Sherman anti-trust law, with the result that government suits have been instituted and successfully carried on through the courts to prevent unlawful restraint of trade. Perhaps the most important piece of legislation which congress has enacted is the inauguration of the parcels post, which is bound to have a far-reaching effect and without doubt will be of utmost benefit to the consumer. One of the black marks which the recording angel of 1912 will set down against us is the failure of the senate to ratify the unlimited arbitration treaties which the department of state had formulated with Great Britain and several other countries. Equally unsatisfactory is the attitude congress has taken in regard to the Panama Canal tolls in direct violation of the Hay-Pauncefote treaty, involving us in at least a diplomatic dispute with Great Britain and putting us in the dishonorable position of repudiating our national promise. Outside of the bumper crops, which have made the farmer more independent than ever, these are the events which, with one exception, have the most national significance. As years go, 1912 is no ordinary year. Speaking politically it is not an exaggeration to say that it is the most significant period in the history of the United States for over fifty years. Since the election of Abraham Lincoln in 1861, the Republican party has held office the greater part of the time, and has been almost continuously in power. In November a Democratic president was elected for the first time in twenty years, and a Democratic majority secured in both houses of congress. But more important even than these Democratic successes was the apparent disintegration of the Republican party and the birth of the Progressive party, already a lusty infant and bidding fair to become one of the great national parties in years to come. This bloodless revolution is part of a world-wide movement in the direction of real democracy. The common people are coming to their own in England as well as in the United States. Under the inspiring leadership of that great defender of the working classes, Mr. Lloyd-George, parliament has made notable strides forward in the correction of ancient wrongs. The working out of the insurance act, the Welsh disestablishment bill, the franchise reform act and, most important of all, the Irish Home rule bill have made 1912 an *annus mirabilis* in English politics.

### The Old World Made New

School children in more than one part of the world from now on will have to add 1912 to the list of dates which mark the beginning of great epochs. While on the whole, this date may not be so notable for the children of the new world—with the possible exception of Mexico—for the children of the old world, 1912 will have an importance difficult to overestimate. Events have taken place which will eventually alter the maps of two continents. The Balkan War will compel a readjustment of the European concert. The balance of power between the Triple Alliance and the Triple Entente has been completely upset. Not since Victor Emmanuel entered the Eternal City in July, 1871, and thereby assured the permanence of united Italy, and practically gave birth to a new European nation, has anything so important taken place in European politics. Pan-Slavism, these many years growing in intensity, will at last find national expression. So strong has this movement become that it may mean the breaking up of the Austrian empire by the defection of the old kingdom of Hungary. Moreover, a result no less important is the practical expulsion of the Turk from European politics, where he has been a menace for centuries. Even though the Golden Horn and a narrow strip of land be left to him, his control will be nominal, and the Sick Man of Europe is now, not recovered, but *non est*. The most stupendous event, however, has to do with Asia. The nation that has been in a Rip van Winkle sleep for millenniums has at last yawned and stretched and is now actually awake. The throwing off of the hated yoke of the selfish, plundering Manchu dynasty and the formation of a republic in China will ever be one of the marvels in human history. The most conservative absolutism in the world has been dissolved under the leadership of Dr. Sun Yat-Sen, provisional president, revolutionary leader, and active Christian, and that great statesman and military leader, Yuan Shih Kai. China has the greatest undeveloped resources in the world, and, according to Mr. W. M. Van Norden, a high authority on Chinese affairs, this nation represents the largest aggregation of able merchants, traders, and bankers in the world. The sleeping giant is aroused and the year 1912 marks a new epoch not only in Asiatic history but in world history, for generations yet unborn in far distant centuries will put this date down as the beginning of a new era. The day of princes, and kings, and tyrants is fast passing away, and the common people, white, black, brown, yellow, are at last coming to their own.

### The Insatiate Archer

The great men who have passed away during 1912 are notably Wilbur Wright, the father of aviation, who, strange to say, died a natural death, Frederick VIII., the much beloved king of Denmark, the Japanese Emperor, Mutsuhito, and General Nogi, the hero of Port Arthur, whose voluntary death by hari-kari, while it could not be justified on the grounds of Christian ethics, was nevertheless a noble expression of devotion to his deceased sovereign. 1912 will go down into history, also, as the year of the greatest marine disaster in the memory of men. That last hour of Sunday, Apr. 14, will never be forgotten by the 706 persons in the life boats of the "Titanic" as they heard the cries of 1,600 men and women struggling in the icy water and saw the "Titanic," the finest, largest, and supposedly the safest steamship in the world, sink slowly, bow foremost, into the deep. The poorly-drilled crew, the forging ahead at top speed in spite of the warnings of ice ahead, the "Californian" less than nineteen miles away, whose captain disregarded the "Titanic" signals, the seven other steamships within call of the wireless, had operators been at the instruments, only add the element of needlessness to the tragedy, though as a result Atlantic travel will be made far more secure.

A proposal to eliminate the negro as an American soldier is slated for consideration when the conference of the ranking officers of the army is held Jan. 8. Some officers are prepared to urge the proposal on the ground that in the Philippines natives are said to resent the appearance among them of the black troopers, and that there are signs of dissatisfaction in Hawaii owing to the fact that the Twenty-fifth Infantry, a negro organization, has been ordered to the islands to form a permanent garrison. Friends of the negro soldiers are preparing to make a strenuous fight in their behalf. Major E. B. Gose, commanding two battalions of the Twenty-fifth Infantry at Fort George Wright says: "I have served eleven years with negro troops and eleven years with white troops. I have found the negroes the better behaved, the more amenable to discipline and more inclined to be interested in their work as soldiers."



# THE CHRISTIAN CENTURY

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## The True Aim of Manhood

The skilled workman can do much with inferior tools; the unskilled workman is more likely to spoil good tools than he is to produce with them articles of the first class. The church needs efficient men and women; they can get results by using the present machinery of the church. They know what new machinery is needed and when it is needed.

The object of the educational work of the church is to produce men and women whose ideals are never fully represented by what the church is doing, who are ever seeking to increase the power of the church by turning it away from useless activities and by making clear to all its real business and the proper way of attending to that business.

Spiritual alertness is needed. Leaders we must have but we ought to be wide enough awake to hear their cry of alarm when some great wrong is about to be perpetrated and to answer their call to battle in behalf of righteousness. We are quick to resent certain wrongs and we have a few sentiments for which we are ever ready to fight. But we ridicule today men whose teaching will govern our lives tomorrow. We might do some thinking without being forced to it.

Firmness is an element of manhood. It is not to be confused with bad manners and boastfulness. Some persons with bad manners and some conceited persons display firmness in their conduct, but boorishness and conceit are not thus shown to be necessary to steadiness of purpose. The better sort of man can hold to his own opinions without being discourteous to those who do not agree with him. Does a man adhere to any particular belief? We can tell by his life, by what he supports and by what he discourages.

We demand of men that they be reasonable. The reasonable man takes account of other human beings. He is aware that his actions affect them and that they have as much right to be heard as he has. He does not dismiss them because they are illiterate or even immoral. He knows that if he is to do them any good they must have something to say about what he is doing when he acts for them. The reasonable man awakens reason in others. The stupid leader puts the reason of the people to sleep. The autocrat may get immediate results; the reasonable man prepares for the largest returns in the future.

"It does not take long to learn the principles involved in any trade or art, but it takes a lot of practice to make one worth anything in their practice. So it does not take long to learn all the moral principles, but it takes a good deal of practice before the response and the stimulus are very definitely connected." Thus does a psychologist warn us that we must not expect to save the world by giving formal lessons in morals. The ordering of ideas is necessary. Inspirational writing and speaking have an important place in the moral life. But it is habit that counts. The passionate man may be well aware of the damage wrought by his anger and he may be ashamed of his temporary insanity, but the next provocation drives him insane again. Why does he

sin against light? His habits are wrong. To save him we must assist him in forming new habits. The habit of self-control gives one power over distracting circumstances and exasperating persons.

"Now, if an individual is a 'bundle of habits,' if every one sooner or later acquires pretty definite modes of response to all the situations of life, the question of moral training becomes a very simple one in theory, however hard it may be to carry it out in practice. All that is required is to bring about on the part of the child the appropriate response, to lead to the formation of such a bundle of habits as will be most conducive to the welfare of the child and society." Moral training, then, is like all other training. Bad habits are to be avoided and good habits are to be cultivated until the individual finds it easy to do right and society has confidence in his intentions and in his ability to do the thing that promotes its welfare.

The best man is one whose habits are adapted to the uses of the universal kingdom of God. A man's habits must fit his place in the world; the good man looks to it that his work is a part of the work of the world, that it is necessary to human welfare, and that it is being done so that the greatest benefit comes to the world. How much are the church and the Sunday-school doing toward forming the habits of the children? Are they lecturing the children or are they assisting them to meet every situation with the right kind of action? [Midweek Service, Jan. 15. 1 Cor. 16:13; Gen. 1:26-28; Eph. 4:11-13.]

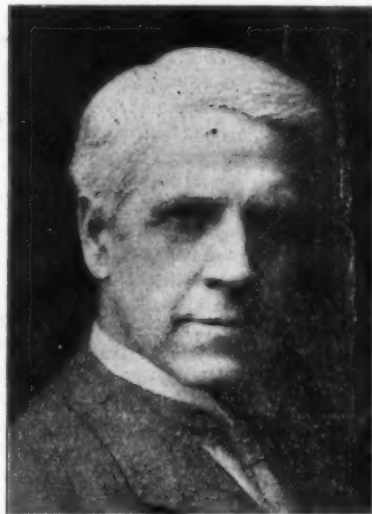
S. J.

## Epoch-Makers of Modern Missions

Of making books there is no end, and it is well that this is so, for out of the multitude we are always sure of finding some fact or truth of value which may indeed change the current of

one's life. Words may be breath, but if they are true they will outlive the hills; they are seeds, but in them there may be glorious harvests. A book on missions is a record of what has been done in the world since the sacred deposits were sealed, though the rim of all such books, the really great books, touch the rim of those we call sacred because all are true. In fact, if the program of the Apostles be continued there is every reason to believe that all the records of apostolic men are sacred, no matter when written.

A modern apostle of missions, Archibald McLean, has written a book with the above



Archibald McLean, LL.D.

title. It contains sixteen missionary biographies,—not thumb-nail sketches, for the book has three hundred pages,—which are the cream of a hundred missionary biographies. The subjects are men like Henry Martyn, Adoniram Judson, William Carey, and last but not least, our own Dr. Z. T. Loftus. Every friend of missions will welcome this volume as a compendium of missionary biography. Revells are the publishers.

The title is suggestive; it reminds us of the upheavals in the pagan and heathen world. It reminds us that God and the missionary have ploughed deep in the nations that know not the name of Christ for future sowing. The same hand that strikes planets into space like sparks from an anvil, fixing their metes and bounds, brings into the eye of the Christian nations those peoples who have sought for God in the open fields, before altars, or in vast temples the magnificence of which the temples of Christendom have scarcely surpassed. It is no longer poetry or prophecy that a nation has been born in a day.

Into those lands the missionary went unannounced and unwelcome. He was like a beam in the darkness, but the beam widened, scattering the night, and compelling men to wonder at the brightness of the new day. He was ridiculed by sailor, soldier, and civilian alike; he was regarded as a moral pest which troubled business or political interests, and guilty consciences alike. These

missionaries were pilgrims and strangers in the earth, not counting their lives dear if only Christ could be made known among the heathen. They were always coming to their own, as it were, and being cast out. There is nothing so sublime in the annals of the world as the story of the abandon with which these men gave themselves to their work. While others talked of sacrifice, they sang the songs of rejoicing; while others mourned their consecration to an untimely death, they believed that they had devoted themselves to a service which must bring life; while others disparaged the folly of the over-zealous, they were willing to be called fools for Christ's sake, that those to whom they ministered might become wise. They had no ends to serve save the will of Christ, no passion but to be like him, no sorrow could befall that his mighty power could not weave into a crown of rejoicing. These men might be swallowed up in desert sands, but their names would be written on the palms of God's hands; they might go down in the sea of heathenism, but God would bring them to their desired haven. Their triumphs would be the impossible which even the doubter must accept as miracles of undisputed genuineness. Every library containing President McLean's volume will offer one of the best apologetics for Christianity that can be written, a testimony of fact and of fruit. Every such volume as this is a leaf from the tree of life.

To speak of the miracle of missions is not to use the language of hyperbole; it is to speak in the sober language of fact. From

the beginning of Christianity until now its victories have astounded the believer, and baffled the unbeliever, illustrating to our poor, weak faith the truth of Scripture that God's ways are not our ways. Our way of conquering the world would be to recruit an army, to scour the sea in ships built to destroy all who oppose; to sodden the earth with blood; but that was not Christ's way. Without any of these powers at his command, he announced a program, inspired his faithful followers, and sent them out empty-handed to win the world for Himself. From an empty grave which was not even his, to universal dominion, is a long way, but that is the way Christ chose to go; it seemed like leaping the centuries, but the leap was taken. The unexpected occurred every day; the unlearned met the philosopher and won him; the man of the village met the cosmopolitan and won him; the man of no school caught first the ear and then the soul of the school and won it; the fisherman won the emperor. The worship of the sand-pits grew into the worship of the cathedral; the fear of the authorities who were pagan fell away before the pagan's fear of God. The old order was abandoned, the new ushered in. The history of the race took its beginnings anew, not from the Greek whose subtle brain could make even the marble seem to live, but from the Galilean whose transforming power could make the dead to live; not from the Roman with his all-conquering sword but from the Redeemer with his all-conquering love.

E. B. B.

## A Constructive Newspaper

THE HISTORY of the Disciples of Christ for the past dozen years makes almost startling disclosures as to the character and extent of the services rendered to the brotherhood by The Christian Century.

This newspaper has not been content merely to reflect and report the already existing sentiment of the brotherhood; it has striven to create sentiment, to organize opinion and to carry its constituency steadily forward to better things. This progressive policy has made it a positive constructive force. No unsympathetic or destructive note has been sounded. Wanton criticism has found no place in its pages. Loyalty to the fundamental principles of the Disciples has been its basic virtue. Its championship of every progressive measure has been and is in the interest of greater efficiency or greater loyalty to our essential ideals. These statements the record of recent years will bear out.

*Every forward step of general significance taken by the Disciples in a dozen years has been first pointed out and earnestly championed by this newspaper. The Christian Century has been truly the "leading paper" in that it has really led the brotherhood's thought and blazed a pathway for the brotherhood's progress.*

1. The reorganization of our national conventions upon a delegate basis was first suggested by this paper and has been consistently championed against both opposition and indifference until the Louisville convention of 1912 put the suggestion into action.

2. The unification of our missionary societies was first proposed by The Christian Century. The entire sentiment of the brotherhood and of the societies themselves has radically changed since the initial proposal and this important and far-reaching step will without doubt be taken when the new General Convention is firmly established.

3. The Disciples Congress, one of the most useful and fruitful institutions among us, was proposed by The Christian Century and has received the consistent and unremitting support of this paper since its organization.

4. The idea of public ownership of our publication interests was first formulated and urged by The Christian Century. The idea was advocated on principle, with no forethought as to the private interests of the stockholders, and without the slightest probability of commercial gain.

5. The cause of Federation was first brought to the attention of the Disciples by The Christian Century and urged upon the brotherhood as a duty and opportunity of elemental importance. Early in the discussion the cause enlisted the valiant championship of one additional newspaper, and is now approved by all the leaders of the brotherhood.

6. The cause of higher education of the Disciples ministry found its first urgent voice in The Christian Century, and, to this day, its only persistent and positive champion. Whereas a dozen years

ago there were hardly more than a score of ministers of university training in our pulpits there are now probably 500. By all of these men The Christian Century is regarded as the Disciples' chief influence for an adequately equipped Christian ministry.

7. The Graded Lesson idea and the Graded Lessons themselves were first introduced to the Disciples by The Christian Century. For years before the International Sunday-school Committee provided a graded series The Christian Century alone conducted a campaign of education in the interest of the graded lesson ideal. This campaign was conducted against the inertia if not the opposition of other Disciple publishing houses. When the graded series was finally announced, in 1909, The New Christian Century company promptly provided the Bethany Graded Lessons for Disciples Sunday-schools. This house was the pioneer and is yet the leader in this great reform of the curriculum of religious education.

8. The Christian Century has been unique among Disciples and almost unique in the entire field of religious journalism by its explicit and unveiled championship of modern scholarship, both as to its methods and its assured results. The devotion of this paper to scholarly ideals in fields of Biblical study, history, social science and the psychology of religion was for many years a costly and embarrassing policy. Today we are witnessing a complete change in the attitude of the Disciples communion toward the university. The people and the ministry are fast losing their fear of scholarship and their alarm at its possible effect upon religion, and are coming to see that science and religion must go together as hand-maidens of the God of truth. This sympathy of The Christian Century with the intellectual struggles of men has been one of the most pronounced of its many services to the cause of Christian progress.

9. The Christian Century has been a lonely pioneer in the reform of our Evangelism. This reform is now being demanded by churches and church leaders of all schools of thought. Four years ago a systematic analysis of revivalistic procedure was undertaken by this paper. It dealt kindly but thoroughly with what we plainly saw to be a gross perversion of the Christian propaganda. For that service at that time The Christian Century received many angry replies, some grateful words of appreciation and not a little worldly-wise advice from those who saw what such a policy was bound to cost the paper. Today, however, the position of this paper is being adopted by thoughtful churchmen everywhere. A symposium and editorial treatment of evangelism recently appearing in the Disciple newspaper farthest removed from us in thought and policy reads as if it were taken bodily from the pages of The Christian Century. It is believed that our third national contemporary will eventually discover the existence of this new sentiment in the brotherhood and espouse the reform in time to have a part in its consummation.



10. The Christian Century has been the trumpeter of the social note among the Disciples. While other newspapers were treating of Christian work in terms of the growth of our churches and the extension of our "denominational" organizations, this paper raised the question concerning the service being rendered by the Disciples to the Kingdom of God that is everywhere coming in the social life of mankind. Not alone by the establishment of a Social Survey department edited by an expert in social science, but by the spirit and temper which has pervaded the entire paper, this social note has been sounded until its echoes are at last being caught up by other newspapers and the social point of view is adopted almost without exception by convention speakers, missionary leaders and pastors in their local pulpits. In the possession of the social gospel the mere details of technical correctness upon which Disciple teachers have in past years dwelt with great vehemence, are falling out of consciousness, while our essential and historic mission in behalf of Christian union is taking on greatly enhanced significance.

11. The Christian Century has done more than any single agency in the past decade to free the Disciples from a harsh and unspiritual system of legalistic thought which threatened to make of them just another sect, narrower than some sects, and totally ineffective in influencing the Christian world for Christian unity. In this we have stood absolutely alone amongst Disciple newspapers. Other newspapers have declaimed against the name legalism while naively advocating the legalistic thing. The backbone of the legalistic system, so far as the Disciples are concerned, is the doctrine that immersion is a command of Christ, a condition of salvation and an ordained means of induction into the Church of Christ. For the first time in the history of Disciple journalism The Christian Century has frankly and plainly opposed this dogma. Our position has been taken carefully and discriminatingly, not wantonly. We have clung both to the Disciples theory that baptism is a command of Christ and a factor in salvation, and to the Disciples' practice of administering baptism invariably by immersion in water; but we have declared plainly that immersion is not baptism; that baptism is not a physical act, but the spiritual act of accepting membership in the Church of Christ, an act which, though it can not be consummated without some physical sign, must not be regarded as identical with it. This sign, we have urged, for good reasons, but not by virtue of a divine command, should be immersion. The growing acceptance of this point of view with respect to baptism is fast emancipating our readers from the whole legalistic system with which certain teachers of the past indoctrinated us, and is making the Disciples what by their origin and ideals they were intended to be—the freest, most progressive, most catholic-minded people in Christendom. As yet The Christian Century is the only newspaper voicing this reform in our message.

12. Closely allied to this reform in the Disciples' message The Christian Century stands alone among our journals in the reform of our practice with respect to other Christian people. This paper contends that the essential mission of the Disciples is to practice Christian unity here and now, and to plead with others to practice it. A congregation of Disciples that refuses to receive into its full fellowship any person whom Christ has already received into his Church, is not practicing Christian unity but practicing sectarianism. This The Christian Century declares plainly and unequivocally. We plead with our brethren who, in the spirit of unity, have abandoned sectarian names, sectarian communion, sectarian creeds, sectarian politics, sectarian forms of baptism, to abandon also sectarian barriers to fellowship and heartily to receive into their churches any member of the Church of Christ whether he was baptized by immersion or by some other form. The propaganda for this reform is only just begun, but it is fast gripping the intelligence and conscience of the leaders of the brotherhood. As yet The Christian Century stands alone among newspapers as its advocate.

These twelve outstanding reforms of which The Christian Century has been the pioneer and prophet afford foundation enough for the appeal the paper now makes for an adequate financial support. What has been done in past years has been done within financial limits so cramped as to leave a humiliating, albeit a heroic, memory. Most of the editorial service has been a sheer work of love, with not all of love's compensations. The business management has been so curtailed by the lack of capital that no aggressive policy of enlargement dared be ventured upon. Only a policy of economy, unimaginable in almost any other newspaper office, has enabled the paper to live and to bear its testimony.

Has not the time come for discerning and generous Disciple laymen and women to consecrate a portion of their means to the firm establishment of this paper whose courage and insight have made it the spokesman of their best ideals?

## Alienating Our Natural Defenders

The utter impossibility of persuading reasonable Christian leaders that the Disciples are sincere in their Christian union talk while we continue to debar acknowledged members of the Church of Christ from our fellowship is again illustrated in an editorial in the usually sympathetic and tolerant New York Independent. That paper's impatience with the Disciples' endeavor to occupy unsectarian ground while their basis of membership is confessedly so much narrower than the basis of membership in Christ's Church blinds its editor to the true spirit in which the Disciples hold the name "Christian." The Independent reviews the controversy raised by the "Christian Connection" over the use by the Disciples of the name "Christian" and seems to approve the older and smaller body in its claim to have a sort of patent on Christ's name.

That the Independent could take the side of those who make so absurd a claim would be past all comprehension were it not for the fact that the contradiction between the Disciples' talk and the Disciples' practice is so glaring as to be galling to our usually reasonable contemporary. Referring to the Disciples, it says:

They are as much a denomination as any in the United States, and draw as close lines of inclusion and exclusion. Every one else knows they are a denomination, even if they do not know it. The best solution would be for the Christian Connection to unite with the Disciples, if they are not yet ready to unite with the Congregationalists, as they were two or three decades ago invited to. The name of Christian is not one to quarrel over. The distinctive tenets of the Disciples of Christ are (1) that they are not a sect, and (2) that unimmersed persons must not be received. The two are self contradicting. They refuse to receive other Christians because not immersed. That is the essence of sectarianism and makes them a denomination, and as such they have no right to take another denomination's name.

The logic of the above quotation is indisputable. But the Independent must know how misleading its words are in which it sets down "the distinctive tenets" of the Disciples. What is there distinctive about refusing membership to unimmersed Christians? That is a Baptist practice and is not distinctive nor original with the Disciples. The fact is that it is a survival of the days when the Disciples tried to be good Baptists and failed! So far from being a Disciple tenet it is a blunt contradiction of Disciple tenets.

If the early Disciples in their fear of creating another sect had not cast in their lot with the Baptists they would from the beginning have felt the incogruity between such a sectarian procedure and their essential ideals. They are feeling it today, and the duty to bring their practice into accord with their ideal of Christian unity is becoming a matter of conscience with a great number. As an instance in point there lies before us a copy of a communication from an Ohio layman, an elder in a Disciples church and a business man of leadership in his community. His communication was sent to another newspaper in reply to an editorial which attempted to justify the present practice of the Disciples. He says:

The question at issue has become a matter of conscience with the writer. We have regularly worshipping with us two ladies, one a member of the Presbyterian church, the other a Methodist. No doubt the large reason why they worship with us is the fact that their denominations are not represented in our village. The former is and has been for years a most consistent teacher in our Sunday-school. Both of them commune with us regularly and help in the support of our preacher and all other church expenses. The only difference between them and the rest of us is apparently the fact that our names are on our church record and theirs are not.

The question comes to me with great force, are they Christians without baptism, or is their "sprinkling" to be accounted to them as baptism? In the fellowship we are enjoying with these estimable people is included the partaking together of the Lord's Supper. This, we understand, is only in line with the general attitude and practice of our people almost uniformly. This ordinance, we understand, is for Christians.

My purpose in this letter is not an argumentative one. I am not expecting any reply thereto. It is simply and solely to give vent to my feelings and experience because it is becoming more and more a matter of conscience with me, having in consideration a proper regard for the spread of the kingdom and the large advent of the mind and purposes of our Saviour.

Here is a loyal and intelligent Disciple who feels deeply the absurd inhibition which prevents the congregation to which he belongs from acknowledging formally what every member in it ac-

knowledges personally, namely, that these ladies are Christians, members of the Church of Christ.

If laymen see this contradiction is it any wonder that it bulks so large in the Independent's eye as to blind that excellent paper to the Disciples' real principles, and to actuate it in taking sides with the Christian Connection even in the arrogant claim of that tiny sect to have an exclusive right to the use of the name that belongs to the whole Church of God?

By everything reasonable and tolerant the Independent might have been expected to roundly condemn this effrontery of the Christian Connection.

But it could hardly do so without putting itself on the side of the Disciples whose arrogance seemed greater by so much as their body is larger and more aggressive. It is thus that the Disciples' sectarian practice alienates those who most naturally should champion their essential ideals.

### Fads in Education

We have come a far cry from the simplicity of the old-time district school. Grammar is taught without rules; arithmetic is learned, or is supposed to be, out of books constructed like a merry-go-round, and very nearly everything is accomplished that is accomplished by means of something else. All this may be as it should be, and in addition it is probably quite well that sloyd, gymnastics, carpentry, domestic science and a vast amount of knowledge on all subjects in the earth beneath and the waters under the earth should be provided for young children. Now and then the tax-payer rises in indignant protest against the over-burdening of the curriculum with fads. Just at present in Chicago there is a vociferous demand for the restoration of the three R's to their historic pedestal of the graces, and a corresponding denunciation of fads, but who knows what branches of study ought really to be considered fads? Herbert Spencer, for instance, has pointed out that any intelligent person coming to us from another planet would be amused to discover that the schools of the whole earth apparently assume the everlasting celibacy of the population of the globe. The great fact of the family which lies as the background of the experience of normal childhood and lies before young people of both sexes in confident hope, and which colors every story and romance of youth, is systematically ignored in all the education system of the common schools of the world. Would it be a fad to seek to prepare young people, through schools maintained at public expense, for life as they are to know it and live it? What are fads anyway?

### Letting Loose the Canaries

The day before Christmas a stranger walked into one of the bird stores of Chicago, having first spent some time looking at the songsters through the window-glass. He enquired the cost of the birds and learning that they were sold at \$3 apiece, paid \$9, all his money, for three. These three he took to the door of the shop and, opening the cages, set them free "shooing" them out of the wicker baskets in which they had been housed. When asked for an explanation of his conduct he replied, "I have spent the past 15 years in one of those things myself," pointing to the cages, "and I will not see a living creature confined in one if I have power to release it."

Which accords closely with American ideas of "liberty" but runs seriously counter to common sense.

The birds which this "Jean Valjean" released that day before Christmas were doubtless dead within six hours, perhaps within two hours, for they had, while prisoners, been fed and housed and kept in comfort and safety from all enemies. So they might have remained to reach a bird's old age, filling their homes with melody. To them "liberty" meant inevitable death.

We know certain parents and some school teachers who are so enamored of a child's "liberty" that they are insensible to the dangers of unintelligent liberty, and instead of surrounding the boys and girls entrusted to their care with safeguards and the accompanying provisions for a long life and a happy one, they turn them loose amid the world's wintry environment, where a moral death surely, too surely, awaits them. The restrictions of morality may not be to our taste but the freedom of sin leads to the gates of death, which gates close upon the soul with a restraint more severe and never relaxed.

—A sumptuous special edition of the Christian Evangelist reminds its readers impressively that it has lived fifty good and useful years, that it is proud of its past and so far from being burdened with age it faces the future with gladness and resolution. We rejoice with our contemporary for all the good things which its friends spread upon its pages last week. Without question Dr. Garrison and his paper have been the most signal feature of

Disciples history in the half century just closing, and not the least grateful fact in the present celebration is the continued and active presence of this editorial Captain whose hand took the ship's wheel in the early years of its first decade and has guided its course until now. The Christian Century from its modest background of thirty years rejoices to give the center of the stage to its very sincerely esteemed co-worker, and to add its bouquet and applause to the many tokens of appreciation the St. Louis paper and its staff of editors are now receiving.

—In a recent address in Chicago, Rabbi Hirsch, one of our good neighbors and an eminent citizen, said, if the papers rightly report him, that "there was nothing in the teaching of Jesus which the rabbis of his own nation had not said before him." Which suggests the enquiry why these teachings acquired through Jesus a potency which they had always before lacked. Some reporters once said to Sam Jones, "Now, Jones, you ought to be good to us fellows. We made you, you know." To which the witty "Sam" replied, "You made me?" "Of course we did," was the retort of the pen-pushers. "Then go and make another," said Jones. If the rabbis of Jerusalem "made" Jesus is it time they made another. If all that was vital and essential and redemptive in the Gospel was already in the Old Testament, why does Judaism stand still and Christianity go on winning the world? The rabbi seems to us to raise more problems than he solves.

—Captain W. H. Van Schaick, who commanded the General Slocum when that unfortunate vessel was burned in the East River, New York in 1904 resulting in the loss of 1,030 lives, was made happy on Christmas day by a pardon. Capt. Van Schaick in 1906 was convicted and sentenced to ten years' imprisonment for criminal negligence for failure to have sufficient life saving and fire equipment aboard his vessel. He had served five years when paroled last February. Two hundred and fifty thousand people signed the petition to President Taft asking for his pardon. Two previous attempts to obtain a pardon for him failed.

—Admiral Dewey, hale and hearty, celebrated his seventy-fifth birthday, Dec. 26, and told his friends how to remain young. The most famous of living American naval officers has been treated generously in Washington by the hand of time during the last ten years. His physical condition is said to be almost as good as it was the day he sailed into Manila Bay and destroyed a Spanish fleet. Admiral Dewey was born in Montpelier, Vt., and was graduated from the Naval academy in 1859. In the civil war he was in command of a ship under Admiral Farragut when New Orleans was captured. His record was brilliant before the Spanish-American war.

—It is announced that George W. Perkins will retire from the executive committee of the United States Steel Corporation and it is strongly intimated that another leader, who has been conspicuously active in speculation, also will be retired shortly. J. P. Morgan, it is understood, has been strongly opposed to the Stock Exchange operations of certain members of the executive committee. It has long been a story in "Wall street" that Mr. Perkins was forced to retire from the firm of J. P. Morgan & Co. because of his operations in the stock market.

—Kansas nearly lost a United States senator elect last week. Playing Santa Claus for a houseful of children at home almost resulted fatally for William H. Thompson, United States Senator-elect. He is suffering from burns on his hands and singed hair and eyebrows. While bestowing presents Senator Thompson's clothing caught fire from candles on the tree. The Senator, however, quickly threw himself to the floor, wrapped himself in a rug and smothered the flames.

—There are 78,000 children in New York with bad eyes according to the report of a specialist to the board of education. He estimated that 80 per cent of these cases of defective vision were absolutely inexcusable. In some of the cases which he personally investigated he said he found children wearing glasses which were twenty sizes wrong, as the result of which their vision was only about 20 per cent. He recommended that the responsibility of examining all children for mental, moral and physical defects be vested solely in the department of education instead of being divided, as at present, with the department of health.

—Yale has the banner society of socialism, according to reports made to the annual convention of the Intercollegiate Socialist society. The annual report states that twenty undergraduate and two graduate chapters were added to the society this year. The undergraduate chapters have increased from thirty-eight to fifty-nine in four years.

—In the State of Utah the Presbyterians have 1,800 members and property valued at \$475,000; the Methodists, 1,500 members and property valued at \$215,000; Episcopalians, 1,300 members and \$625,000 in property; the Baptists, 1,085 members and \$140,000 in property.



# William Durban

Preacher, Writer, Linguist and Man of God

By Leslie W. Morgan

On Saturday morning, December 7, 1912, there passed away a unique and most versatile character in the person of William Durban. It is no easy task at this early day to set down the elements which went to make up his personality. To record the facts of his life as regards dates, seasons, and outward relationships is comparatively easy, but to record simply these would not be regarded as a suitable record by either writer or reader. The facts, however, may be used as the framework of a biography that will be of interest to many readers.

## Of Huguenot Ancestry.

William Durban was born on May 6, 1841, at Paddington and passed away at his home, 11 Wellmeadow Road, Catford, S. E., at the age of seventy-one. His ancestors were Huguenots who settled in England. His early boyhood was spent at Seaton-Carew, Yorkshire. Later he removed with his father's family to Blackheath, where his father was a school master and organist at Holy Trinity and later at St. Johns. The son inherited his father's musical talent and was himself for a time organist of the Parish Church at Sidcup, undertaking the long walk between Blackheath and Sidcup each Sunday. During this period he was led to seek orders in the Established Church, but finding it impossible to fall in with the practice of the church in regard to baptism, he sought the advice and instruction of the late Chas. H. Spurgeon. This led to his being invited, as still quite a youth, to undertake the Professorship of Languages at Pastors' College, a position which he held for perhaps two years. At the same time he devoted himself to the study of Free Church history and doctrine. Previous to this time, at the age of about twenty, he had received the degree of Bachelor of Arts from London University, and at about the same time had preached his first sermon at the Ragged School in Bridge Street, Greenwich, the text of the sermon being, "The first shall be last and the last first."

## Assistant to Mr. Spurgeon.

During his connection with Pastors' College he rendered great assistance to Mr. Spurgeon in the preparation of the "Treasury of David," which service Mr. Spurgeon gratefully acknowledges in the preface. The influence of Miss Mary Lang, who afterwards became his wife, had not a little to do with Mr. Durban's change of religious convictions and relationships. During the time of his hesitation she had taken him to see a baptismal service by which he was greatly impressed. Mr. Durban often gave a leading commentator as describing a service as "that beautiful ordinance of immersion." Soon after his marriage in 1866 he took up the pastorate of the Baptist Church in Newport, Isle of Wight, where he continued with great acceptance for a period of four years, and where several life friendships were formed, including a very close friendship with Albert Midlane, author of the well known hymn, "There's a Friend for Little Children," and it was due largely to Mr. Durban's suggestion that a fund was raised a few years ago to purchase an annuity for the comfort of Mr. Midlane's declining years. Another warm friendship was that with the late E. J. Upwood, Esq., of Sandown, with whom Mr. Durban traveled much on the Continent and elsewhere.

At the urgent invitation of Mr. Spurgeon and Dr. Hugh Stowell Brown, and of the Cheshire Baptist Association, Mr. Durban left the Isle of Wight and undertook the organization of a new Baptist church in the cathedral city of Chester. This was in 1871. He travelled for some time up and down the country raising funds for the erection of a church building, and eventually succeeded in collecting a sufficient amount in that way, and locally, to meet the entire cost of the building before it was opened for worship. This church is one of the chief monuments to his memory, and Chester, where he continued in the Baptist pastorate for twelve years, even afterwards occupied a very warm place in his heart. Strangely enough it was at the Church of Christ, Chester, that he preached immediately preceding his last illness, and it was while visiting at Chester, immediately upon their return from America, and before they had reached their London home, that Mrs. Durban was taken ill and died four and a half years ago.

## Influenced by W. T. Moore.

Upon leaving Chester in 1883 Mr. Durban removed with his family to London where he undertook the secretaryship of the "Monthly Tract Society," a society which had for its purpose the distribution of tracts among the better educated classes. Through the influence of Dr. W. T. Moore, who had a short time before, with the late Mr. Henry Varley, and by the encouragement of Mr. Timothy Coop, started the "Christian Commonwealth," Mr. Durban became associated with Dr. Moore in the editorship. He continued in this capacity for more than twenty years, indeed until the paper passed out of the hands of those interested in the work of the Disciples of Christ. It was before Mr. Durban left Chester that he had come into touch, however, with the work of the Disciples, through the preaching of M. D. Todd, the father of E. M. Todd. Mr. Todd had come to Chester to hold evangelistic services at the public hall and soon gathered together a large number of hearers. When he came to declare himself on the subject of baptism great opposition was aroused, including that of some who had previously followed his preaching with great interest and appreciation.

## Comradeship With M. D. Todd.

The Baptist cause itself was young in Chester and naturally Mr. Durban had great sympathy with Mr. Todd in the opposition which had been aroused, as he himself had experienced something of the same. He promptly placed himself by Mr. Todd's side and a comradeship sprang up which resulted, by the addition of other influences above mentioned, in Mr. Durban eventually associating himself with the churches of Christ. Mr. Durban first served the church which at the time was meeting at Mornington Crescent, Kentish Town, N. W., and afterwards founded the Church of Christ, Fulham, S. W., which he served for seven or eight years. It was during his pastorate that their present church building was erected in 1887. Upon the death of Dr. J. W. Kirton, author of "Buy Your Own Cherries," who had a year previously started a mission work in Wightman Road, Hornsey, N. Mr. Durban undertook the pastorate at the earnest request of Dr. Kirton upon

his death-bed. There was no organization at Hornsey when he began as pastor and it was no easy task to turn the mission into a church and to harmonize a collection of individuals, gathered together from many denominations, and to bring them to see the desirability of forming a church after the New Testament pattern. This pastorate was continued for ten years, being brought to a close in 1902.

## Conducts a Correspondence College.

In that year Mr. Durban held services in his own house. This continued for a year or more until it seemed unlikely that a permanent work could be established in the district. For a number of years a Correspondence College, under the name of Garfield College, was conducted, and a number of young men and young women were inspired with a desire, through the correspondence work undertaken, to seek further training for ministerial or mission work. During this period of ten years Mr. Durban had been in the employ of the Christian Association, receiving a nominal grant from year to year for supply preaching in various churches, for editorial work, and for the correspondence work above mentioned. This connection was affirmed for the year 1913 by the Executive meeting at Southport on the day preceding his death. During this period valuable service was rendered by Mr. Durban at Margate, at West London Tabernacle, at Fulham, Hornsey and Southfields, and in frequent visits to various provincial churches.

## President of Christian Association.

Mr. Durban was president of the Christian Association no less than ten times, eight times in succession, from 1894 to 1901, the other years being in 1886 and in 1907. He was also secretary of the association for a period of five or six years preceding the year 1891. His presidential addresses always dealt with great subjects and they were treated in a comprehensive and thoroughgoing manner, at great length and with great thoroughness; indeed the length was such that this probably had more to do with the fact that he was not continued in the presidential chair indefinitely than any other one cause. It was difficult for him to conclude when he undertook the discussion of a great theme. The addresses, however, were carefully prepared and written out word for word, and most of them are preserved in print in the records of the association.

It is at this point that it may be well to turn aside from the narrative of facts and events to attempt a word or two of interpretation.

## A Unique Personality.

Mr. Durban was not a leader, he was not a born general—to act as a bishop was not his forte. For his own sake, and possibly for the sake of the Kingdom of God at large, his connection with a new and undeveloped movement, with its place in the religious life of a nation to be made was not fortunate. The cause itself would have suffered loss in various respects. Local churches would have received teaching less profound and would have been denied contact with a great soul, but there are conceivable relationships which might have been formed where one with such a mind and such a unique character and peculiarly versatile accomplishments, would

have told more effectually in the furtherance of the world's work. He was at his best when under the influence of a guiding hand. He could not originate, but he could execute, with great skill, work outlined for him by another. Such work as he did for Mr. Spurgeon in his early manhood was work for which he was peculiarly fitted. Such work as he undertook at Chester under the patronage of the leading men of the Baptist denomination, and under the direction of a strong association of churches, was carried out by him with great faithfulness and skill. To preside over an Executive meeting and to be called upon to outline a policy neither appealed to his ambition, nor fitted his mental equipment. While presiding over Executive meetings he sometimes thought out, or even wrote, articles for the next number of some magazine, while his colleagues wrestled with some knotty problems.

#### Better Leader Writer Than Editor.

As a literary man he was a better leader-writer than he was an editor. He could produce copy without limit, but to call forth productions from the pens of others and to harmonize and balance the contents of succeeding issues of a serial publication was an undertaking which was for him a laborious task and a waste of valuable time. He could write on any conceivable subject, usually with great acceptance and was always ready and able to discuss almost any topic introduced in private conversation. If he knew nothing of the subject he perhaps did not say so, but a careful observer would readily note that by a few leading questions he would soon get possession of all that his companion knew and would then be prepared to link this up with facts and truths of a kindred kind, of which he was already possessed, so as to be soon again leading the conversation, or perhaps sitting down at his desk to write an article on the selfsame theme.

#### Varied Literary Contributions.

His literary contributions were many and varied, contributing at different times to such papers and magazines as—"Great Thoughts," "Pall Mall Gazette," "The Christian Endeavor Times," "Christian Herald," "Contemporary Review," "The Christian Evangelist," "The Outlook," "Children's Encyclopaedia," "The Self Educator," "The World's Great Books," "The Homiletic Review," etc., etc. Of the last named publication he acted as European editor for the last several years of his life, and an article appeared from his pen so recently as September last.

As a linguist he excelled. He could read and speak ten or eleven languages, and could read three or four others. He was very fond of travel and he travelled extensively on the Continent, including Switzerland, France, Italy and in Greece, Turkey and Russia, and had paid several visits to the United States, staying for several months at a time with his daughter, Mrs. Hudson Maxim, in New York. He talked much of Russia, and wrote with acceptance on many phases of the Russian problem. He was a great admirer of America and of the American people.

#### Skilled as an Interviewer.

As an interviewer he excelled because of his ability to quickly gather not only the facts from the lives of those with whom he conversed, but also to catch their point of view and extract from them what they knew of any given topic. He was not, however, what one would consider a great reader of character, nor would it be wise for one to trust wholly to his judgment as to the qualifications or virtues of men. He was inclined to judge too generously and jump at conclusions on insufficient evidence, at least

when it had to do with alleged points of strength or virtue.

#### Sensitive Feelings.

He was seldom betrayed into speaking a harsh word, but he was capable of being wounded very deeply, and when this occurred there was evidence of intense pain being experienced. At such times one sometimes saw in him that which is often manifested by others with feelings less capable of being hurt and with hearts not so susceptible to receive a wound.

He was a keen observer, although to every outward appearance taken up with mental abstraction. He missed but little within his range of vision or hearing. He could merely glance at the pages of a book and tell you more of its contents than another could from a careful reading. He could write rapidly and carry on a conversation at the same time. He would appear not to know what he was eating or how much at a friend's table, and to see nothing of the things within which the food was contained or served, but afterwards would speak in appreciation of the articles of diet, or the form or nature of the table service.

#### Home-life of Great Kindliness.

His home life overflowed with kindliness and with acts and expressions of affection. He would kiss his four daughters in turn as he met them in different parts of the house throughout the day, and would assure each that she was his favorite daughter. This was not due to insincerity, but to an overflowing affection. The same was probably true in his relationship with his friends, his too flattering words not being due to insincerity, but to a natural desire to describe in the most glowing terms any virtues he conceived them to possess. This natural desire he made no effort to curb. He never talked of himself, of his affairs or of his doings. Upon his wife he was most dependent and after her death he seemed a broken reed until gradually he became accustomed to lean upon the daughters still left in his home, who often called him "our baby." Seeing him out with one of them must often have called forth the innocently amusing comment, with its well understood implication, "An old man and his darling."

#### Mrs. Durban's Yes and No.

Mrs. Durban was an ideal companion to him, considering his traits. She was a born general and had much to do with organizing his movements. Her, "No, William," was law to him and her "yes" was a trumpet call. A personal incident illustrating this may be related: Mr. and Mrs. Durban were being entertained at "Bridgefield," Southampton, he arriving a day before his wife. At tea and again at supper he ate heartily of everything that was offered him including several things which he had been denied for years, and he spoke of his delight, saying with his peculiar lisp, that they were "delicious." When Mrs. Durban arrived the next day, his indicated willingness to accept some of the selfsame articles of diet was met with his wife's, "Why William, certainly not!" Mrs. Durban was fond of telling how he returned home after receiving his first month's salary, as a young minister, with his arms laden with books. When she expressed her surprise, he said he had bought them with the proceeds of only one month's salary! "But, what are we to live upon?", she exclaimed, and then he humbly confessed that he had not thought of that. In relating the incident she incidentally remarked that thereafter she always met him on his pay day.

#### His Absent-mindedness.

It was no uncommon thing when he was detained in the city, at perhaps

an Executive meeting of the Christian Association, beyond the time of a meal more than he had been expected, he had to ask a friend for the loan of a shilling, his wife afterwards explaining, more frankly than he was willing to do, that his train fare and sufficient money for a single meal was the highest sum with which he could be trusted, if some wayside bookshop was not to beguile him. Once when the family was moving from one house to another in the same neighborhood he was intrusted with the key of the new house and sent on ahead to unlock the door for the reception of the furniture, but when the furniture arrived the bearer of the key was nowhere to be found. Eventually he was discovered in a second-hand bookshop, having quite forgotten that it was moving day.

#### Happy as a Preacher.

He was always happy when he was preaching. This was the work he evidently loved best. He was always able to speak without effort, but like most preachers spoke best when he had opportunity for careful preparation. His addresses were written out in full and read. His sermons were delivered from brief notes scribbled on a half sheet of paper or perhaps on an envelope, or frequently in the margin of the pulpit Bible. He had a slight impediment in his speech which made it difficult for strangers to always understand all his words, especially if they sat at some distance from the pulpit.

He was conservative in his theological outlook, and although he accepted many of the conclusions of modern critics he was fond of taking the conservative side wherever possible, and hailed with delight every confirmation of old truths reinforced by modern discoveries. In this respect his service to a people such as ours, inclined as our churches are to be conservative, was not perhaps wholly to the best interests of the truth. On account of his naturally conservative makeup he was not inclined to admit to his brethren that he accepted as many of the modern conclusions as he did in reality. Only a few weeks before his last illness he was asked by a friend whether he did not think it would be better to occasionally emphasize some of the evident truths which have been brought out by modern criticism. With his accustomed graciousness he admitted the desirability of such a course, but opportunity did not offer itself for him to prove the genuineness of his assent.

#### The Final Rites.

This altogether inadequate sketch must be brought to a conclusion. With a brief service at the Wesleyan Church, conducted by the minister, the Rev. E. Weaver, and participated in by E. Brearley and L. W. Morgan, occupants of two of his former pulpits, he was laid to rest by the side of his wife in Hither Green Cemetery. T. S. Buckingham, pastor of our church at Southampton and an old friend, assisted in the service at the grave, and among other friends present were E. H. Spring of Gloucester, president of the Christian Association, and Mrs. Spring; W. H. Cant and E. L. Green, deacons of the church at Hornsey during his time and up to the present; H. Stafford, Southfields, and others. There were nearly three dozen floral tributes. Letters of appreciation of his life and ministry have reached the family from many quarters.

Asked for information concerning the more inward life of the deceased, a member of the family writes: "It is not easy to write of this, for he was not an ordinary man, but a saint." Withal it may certainly be said, "He was a good man and full of the Holy Spirit."



# A Romance of Corn Shucks

## And the Lost Cause

By Edgar White

"One reads a whole lot about champion corn shuckers or huskers in Missouri, Illinois and Kansas these days, and to one who has never enjoyed the experience of going down the long golden rows of a frosty morning it might seem a queer sort of sport," remarked M. H. Moore, presiding elder of the M. E. Church South, who lives at Macon. "But in my boyhood days, in North Carolina, cornshucking by the darkies was the big event of the year. It took the place of base and football and other sports so interesting to the youth of today.

"I attended a great many of these shucking bees, but one that occurred just before the war stands out in my memory because of the pretty little romance connected with it.

"At our house was a sweet-faced young woman, a Miss Martha Ray, who had come from the North to act as governess for the children of the family. We all loved her because of her gentle and pleasant ways, and the darkies would do anything for her. She never offered any criticisms on 'human slavery,' but took conditions as she found them and made the best of them.

"Adjoining our plantation was that of Cousin John Alston, who lived in the old mansion with his widowed mother and managed the estate. 'Cousin Jack' was my ideal of a man—a splendid horseman, a fine shot with pistol or rifle and an all 'round good fellow. He was handsome, too—dark-eyed, swarthy and every inch a soldier.

"He came to our house pretty often, but it never occurred to me that he entertained anything more than cousinly interest towards any member of our family until the night of the big doings.

"Of course when the frost began to tinge the leaves all the darkies began to talk cornshucking, and it came to Miss Martha's ears. She had never witnessed such a function, and one evening when Cousin Jack was there she remarked that she would like to see how the darkies acted.

"Next thing I knew Tennessee Jerry—Cousin Jack's overman—had issued a formal challenge to Big Jim, our man, to shuck corn against him. The defy was accepted with high-sounding words, and the two clans began to marshal for the fray. Mary Ann, our cook, prepared a lot of 'possums and sweet potatoes and things for the banquet that was to follow the shucking.

"It was a bright moonlight night, with just enough frost to make everyone feel fresh and vigorous. Cousin John's darkies came down the lane like an army of invasion. Tennessee Jerry led the procession. Big Foot Jim shuffled along with his fiddle and Old Bob came picking away on his banjo. When the two sides met there was a great cackling like so many geese. They shook hands all around, then stripped off their coats and bared their great brawny arms.

"The white folks from the two houses were seated on chairs on a raised place to one side, as royalty are seated at the lists. Oil lamps were flaring from the posts in the barn. In the center was a pile of corn mountain-high. This the two sides were to work on, throwing the shucked ears into bins, one bin going to the credit of Jerry and his men and the other to our side. Around the edges, with glistening white eyes, stood the pickaninnies, intensely interested observers. Tennessee Jerry stalked over to the corn pile and swelled up like a turkey gobbler.

"'Wharsoever we goes,' says he, 'we lets de peoples know dat de Alston fambly's de fust fambly in de country, an' dat de Alston men am de cocks ob de walk. Who am heah wat dars deny it?'

"And he looked around like Napoleon might have done after the battle of Marengo.

"But all that big talk didn't phase our Jim—who steps up and says:

"'We has too much manners to boast ourselves over folkses as comes to our home, but if you, or any other set o' niggers tink yo' fambly is better den our fambly or dat yo' men is better den our men, heah am dis co'n pile, and dis am de place to make yo' boastin' good!'

"This brought forth mighty cheers from everybody, the white folks joining in heartily. The flag was dropped by Cousin John and the negroes got busy. The orchestra was started and under its inspiring influence the brawny black men worked like lightning. I noticed Miss Ray's face. It was lighted up with a keen enthusiasm, and from time to time she clapped her little white hands and addressed some words to her cavalier, always standing near.

"The negroes understood better than I did the nature of Cousin John's attention to the little governess and Tennessee Jerry started off on some little snatches of song which were not bold enough to be offensive, yet together with the sly glances which the darkies would cast from time to time at the young woman were sufficiently insinuating to convince her of their intended import. But she didn't take the hint, not even when they sang—

"'De big owl hoot en cry fer his mate,  
Mah honey, mah love!  
O doan stay long, O doan stay late,  
Mah honey, mah love!  
Hit ain't so mighty fur ter de Good-by  
Gate,  
Mah honey, mah love!'

"Our Big Jim and his eager workers had started in with grim determination to win that corn shucking battle or die in the attempt, but as matters proceeded, and as Tennessee Jerry was giving all the songs a twist which carried a sly reference to the young master's wooing, I noticed a change come over them. Jerry and his men were identifying their contest at the corn shucking with Cousin John's suit for the little governess's hand. They grew bolder and bolder with their songs, notwithstanding Cousin John's frowns and the shaking of his head. One of their songs, all of which I cannot now recall, had this refrain:

"'John's a-w-a-i-t-i-n',  
John's a-w-a-i-t-i-n'.

"That was particularly effective. It left no room for doubt. Our darkies caught the spirit of the thing, and to my astonishment they were no longer trying to win. The way they looked at it was that the result would decide the fate of Cousin John's love affair, and if they wanted to see that terminate happily, the only thing to do, according to their way of looking at it, was to lay down and let Tennessee Jerry and his clansmen win out.

"So, entering fully into the campaign so adroitly introduced by Tennessee Jerry, Big Jim took up the significant air of the song and joined heartily in the refrain.

"Cousin John frowned and scowled and shook his head, because he supposed the thing would be embarrassing to his sweet-heart. The negroes, however, possibly divined more closely than he did how she felt, and paid no attention to him, but kept on with their love songs.

"Jerry's men beat, beat us bad, but they were generous enough to not do any boasting of that fact. When the thing was over they ran to young John, four or five stalwart boys seized him and carried him around

the big barn in triumph. Miss Ray stood laughing and clapping her hands as if it were the prize performance of the evening. There is no question on earth but what she enjoyed it hugely.

"Then came the guns of war. The laughing and the frolicking ceased; men and women went about with sad and thoughtful faces. Cousin John was among the first to offer his sword to the Confederacy. He and Miss Ray were married just before he left to join the army defending Richmond. Then she went to live with his widowed mother and to wait for her soldier. He came back once on a brief furlough, and I saw he had upon his shoulder the insignia of a colonel. That meant that he was in command of a regiment. He and the little governess walked arm-in-arm under the trees and talked and talked and talked of the better days that would come when the war was over. But the call came insistent, and Cousin John hurried back to fight for his cause. Next we heard there was a great battle. Men were slaughtered by the thousands and Cousin John was among them. He died as he had lived, a man through and through. He was leading his regiment against the Union Army, hat off, waving his sword and cheering his men. He fell shot all to pieces, and his body was brought home in his uniform.

"They had services in the little church, and then they took him up on the wooded hillside to the little cemetery. I remember it was a cloudy day and there were fitful gusts of wind. The little governess with her arm about her mother-in-law stood at the edge of the grave as the sexton threw the clods in. Tennessee Jerry, Sunshine Sam, Big Jim and one other colored boy stood bare-headed a little back from the small assembly. The minister raised his hand and I heard this old familiar song, the song of the corn-shucking days, come from the lips of the blackmen, soft and low:

"'De big owl hoot en cry fer his mate,  
Mah honey, mah love!  
O doan stay long, O doan stay late,  
Mah honey, mah love!  
Hit ain't so mighty fur ter de Good-by  
Gate,  
Mah honey, mah love!'

"In their deep reverent voices there was no sacrilege in the words. It was the heart sob of the slave for the master he had loved, and to this day it stands out in my memory as one of the saddest, one of the most solemn and yet the sweetest songs I have ever listened to. Of course it was not the words; they were nothing, but at the time the cadence given to them by the faithful slaves sounded to me like the requiem of an angel choir.

"The little governess donned mourning and remained in the South. She became an angel of mercy in the hospitals and wherever her help could avail in the dark days when the Southern Cross was going down before the mighty onward sweep of the Northern bayonets. The cause and the people for whom her soldier had fought were her cause and her people, and she went about with the light of love in her eyes, doing what her hands found to do, intrepidly and devotedly. Bereft as she was she would not have exchanged the love in her heart and the hope of a meeting in the better land, for anything the world could offer. I saw her many times in those sad days, but she was always busy, always cheerful, always doing something worth while. It seemed to me that all the time she held a listening ear, as though someone whom I could not hear was speaking to her, and then she would smile as happily as children do when angels kiss them in their sleep."

# MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

## AN OLD POEM FOR THE NEW YEAR

The Romans pictured their god Janus, who opened the gates of the New Year, with two faces—one looking forward, the other looking backward. I imagine that is the attitude of most of us at this time—a remembrance of days that are no more, and of thanksgiving for their blessings and deliverances, as well as a girding of loins, and lighting of lamps for the days that are to come. I suppose it was the retrospective mood of gratitude for the past year's mercies that made an old poem persistently haunt my mind this New Year's morning.

Its author, Robert Herrick, belonged to a group of poets who gave us gems of song that were all but the swan song of the lyric muse in England, until Robert Burns was to arouse her from her trance, more than a century later. Ben Jonson, though usually classed with the Elizabethan poets, was still living and writing when Charles I ascended the throne, and was the center and leader of this group—Herrick, Wither, Lovelace, Suckling, Waller, and others. One of the foremost critics of today, Edmund Gosse, compares our poetry to theirs, much to our discredit:

"In these restrained and careful times  
Our knowledge petrifies our rhymes \* \* \*  
If we could dare to write as ill,  
As those whose voices haunt us still  
Even we, perchance might call our own  
Their deep, enchanting undertone.

"We are too diffident and nice,  
Too learned, and too over wise,  
Too much afraid of faults, to be  
The flutes of bold sincerity."

That was a happy time for lyric poetry: the men of those days had a passionate sense of the good things of earth, and at the same time a mystical sense of their insecurity—for they had the crowning grace of ill fortune and exile, which lent a wistful pathos even to their gayest flights. There is a freshness, a sincerity, a simplicity about their songs, as though they came from a full heart that must sing, even as the bird sings. Several of them were soldiers, without literary training, and yet now and then, as by sheer instinct, they break out into those perfect lines that are the very acme of expression. How characteristic of the times is this little stanza by the Marquis of Montrose!

"He either fears his fate too much,  
Or his deserts are small,  
Who dares not put it to the touch  
To win, or lose it all."

And has anything more perfect ever been written than the verses of Lovelace's, "On Going to the Wars," in which occur these lines:

"I could not love thee, love, so much,  
Loved I not honor more."

Their wonderful felicity of language, their command of those lyrical measures, which seem so easy, and are so difficult, the plain humanity of their themes, their blending of classical frankness, of mediæval simplicity

and chivalry, and of modern reflection, make them stand almost alone in letters.

But it was not the love songs of soldiers that haunted me, but one of the poems of the very prince of these lyrical poets, Robert Herrick, that has been running in my mind all the morning. Herrick was neither soldier nor courtier, as so many of these gallant singers were—he was a plain preacher, but in song of many themes that were far from clerical. He wrote as one who relished this life heartily, while believing in another just as heartily. Unlike most of his contemporaries, he wrote much of nature—what is more exquisite than this little picture of evening!

"When shadows brood upon the hill,  
And daylight draweth to a close,  
When frogs pipe by the lowland rill,  
Within the valley and dim repose;  
When the small bird seeks her nest,  
Swinging on the blossoming spray,  
Only robin doth not rest,  
Singing to the dying day.  
Sweet robin, merry robin,  
So I'd have my soul to be,  
Singing clear, through the year,  
Shadow of eternity."

His lines "To Daffodils," I have already quoted on this page, and shall probably quote again, for I love them dearly.

The poem which follows is his "Thanksgiving" to the Good Father for all his benefits—may every one of us have this devout frame of mind, as we enter upon our New Year!

### THANKSGIVING.

Lord, Thou hast given me a cell  
Wherein to dwell  
A little home, whose humble roof  
Is weather proof.  
Under the spars of which I lie  
Both soft and dry  
Where Thou, my chamber for to ward  
Hast set a guard  
Of harmless thoughts, to watch and keep  
Me while I sleep—  
Low is my porch as is my fate  
Both void of state;  
And yet, the threshold of my door  
Is worn by the poor  
Who hither come, and freely get  
Good words and meat.  
Like as my parlor, so my hall  
And kitchen small.  
Some brittle sticks of thorns or briar  
Make me a fire  
Close by whose living coal I sit,  
And glow like it.  
Lord, I confess too, when I dine,  
The pulse is thine,  
And all those other bits that be  
There placed by thee;  
The worts, the purslam, and the mess  
Of water cress,  
Which of thy kindness thou hast sent:  
And my content,  
Makes those, and my beloved beet  
To be more sweet—  
Tis Thou that crown'st my glittering hearth  
With guiltless mirth  
And giv'st me wassail bowls to drink  
Spiced to the brink;  
Lord, tis thy plenty dropping hand

That sows my land;  
All this, and better, dost thou send  
Me for this end:—  
That I should render for my part  
A thankful heart,  
Which, fired with incense, I resign  
As wholly thine;  
But the acceptance—that must be  
O Lord, by Thee.

I. W. H.

## The Decennial Convention of the Religious Education Association

The Decennial Convention of the Religious Education Association will be held in Cleveland, Ohio, March 10 to 13, 1913, discussing the general theme "Religious Education and Civic Progress." The progressive civic spirit of Cleveland makes this topic peculiarly appropriate. The program which is already almost completed provides for over thirty different meetings with over one hundred speakers.

The character of previous conventions of this association is sufficient assurance that the questions of the relation of religion and of education to social betterment and civic welfare will be discussed in a thoroughgoing and vital manner. Some of the topics coming under the general theme are:

"Social Training in the High Schools."  
"Methods of Moral Training in the Elementary Schools."  
"Possible Relations of Religious Instruction in the Public Schools."  
"Voluntary and Curriculum Courses in the Bible in Colleges."  
"Religious Training in Professional Schools."  
"Community Programs for Christian Associations, Churches and Sunday-schools."  
"Responsibility of the Church for Moral Training."  
"Ethical Questions in the Pulpit."  
"Sunday school and High School Students."  
"Children and Church Worship."  
"Education and Social Service."  
"Religion in Social Settlements."  
"Religious Education and the Y. M. C. A."  
"The Sane Teaching of Eugenics and Sex Hygiene."  
"Responsibility of the Church for Home Education."  
"Making Citizens in the Home."  
The unique feature of this convention will be the bringing together in joint sessions of the various departments of the association work in order that the problems of co-ordinating different agencies may be carefully studied.

M. L. Pontius of Central Church, Peoria, Ill., in a recent sermon contrasted the lives of Dwight L. Moody and Robert G. Ingersoll. He pointed out the fact that Moody devoted his whole life to the promotion of practical Christianity, that he had established schools, old people's homes and many other institutions of a worthy and commendable nature. Then he illustrated how Ingersoll had employed his extraordinary powers to the destruction of the Christian faith of many and to the removal of the spiritual support of the weak and aged.



## Church Life

### ADDITIONS TO THE CHURCHES.

Redlands, Cal., Bayard Craig, pastor; twenty-one, ten by baptism.

### EVANGELISTIC MEETINGS.

Houston, Tex., Lockhart, pastor; C. R. Seoville, evangelist; 300; continuing.

Nowata, Okla., W. S. Hamilton, pastor; S. M. Martin, evangelist; eighty-eight; closed.

Mountain Grove, Mo.; W. E. Harlow, evangelist; seventy; closed.

San Antonio, Tex., First, Hugh McLellan, pastor; W. J. Minges, evangelist; 200.

Sherman and Hallowell, Kans., C. W. Yard, pastor; C. S. Earley, evangelist; ninety-three.

Girard, Ohio, C. M. Keene, pastor; C. E. McVay, song evangelist; continuing.

Palmyra, Ill., L. E. Chase, pastor; 138; closed.

Milford, Ill., H. O. Rocks, pastor; fifty-four; closed.

Ravenwood, Mo., J. A. Dillinger, pastor; J. N. Darnell, Grant City, Mo., evangelist; thirteen; closed.

Stafford, Kans., C. D. Purlee, pastor; J. W. Marshall, evangelist; thirty-three; closed.

### CALLS.

Bernard Gruenstein, Selma, Tenn., to Bardstown and Bloomfield, Ky. Accepts.

T. F. Paris, Lisbon, Iowa, to Second, Cedar Rapids, Iowa. Accepts.

Normal, Ill., congregation, led by Pastor E. A. Gilliland, is expecting to dedicate its beautiful \$50,000 church edifice in February.

Bayard Craig, pastor at Redlands, Cal., and his little grandson were somewhat seriously hurt in an automobile accident recently. Both are recovering nicely.

A plan for uniting the American Protestant churches Manila, P. I., was rejected by the Disciples congregation at a meeting called to consider the question. Our missionaries do not inform us what the provisions of the union were.

Burris A. Jenkins, pastor Linwood Boulevard Church, Kansas City, was compelled to be absent from his pulpit on a recent Sunday on account of the recurrence of an affection of the knee which was injured when he was a boy.

Leslie W. Morgan, editor of the collection of addresses on Christian union delivered at the Anglo-American Conference in London in 1910, asks us to say that the volume will be sent to any one, post free, for 25 cents; American stamps accepted.

Edward B. Bagby reports six prosperous months at Twenty-fifth Street Church, Baltimore. There have been thirty additions, congregations largely increased and missionary offerings 20 per cent larger than last year. The minister received a gift of \$95 at Christmas.

Some weeks ago it was stated in our department of Calls and Resignations that Dr. M. B. Ainsworth had resigned at Franklin, Ind., to accept a call to Woodbine, Ia. Dr. Ainsworth is pastor at Georgetown, Ky., where he went from Franklin last February. It was J. F. Ainsworth, a brother, who located at Woodbine.

A reception in honor of the twentieth anniversary of the pastorate of George H. Combs at Independence Boulevard Church, Kansas City, was held at the church last week. One thousand members of the

church and their friends attended. Short talks were made by officers of the Sunday-school, and the heads of other departments of the church.

A logical way to begin a new pastorate is that adopted by Richard W. Gentry who has lately begun his work at Winfield, Kan. Mr. Gentry is emphasizing two things, religious education and the prayer life of his people. This is getting at the foundations of the church. The instruction of young and old, through Sunday-school and other means, in the things of religion and the development of Christian experience through the prayer-meeting shows that this pastor is seeking to truly build up his church rather than to make a showy success.

Austin Church, Chicago, has been fortunate in the promptness with which it has been able to engage a pastor to succeed



Rev. A. R. McQueen.

George H. Brown, who went in November to Taylorville, Ill. It is also fortunate in that its choice fell upon just the particular man who is regarded by the congregation and mutual acquaintances of congregation and minister as singularly well adapted to this suburban city work. A. R. McQueen, teacher of philosophy in Christian University, Canton, Mo., is the pastor-elect. He is thirty-two years of age, well-equipped in his intellectual life, manifests a pastor's characteristics, and is disposed to regard his new task as a long-time if not a life-time service. That is the kind of man Chicago needs.

The Disciple students at Yale University are expectantly awaiting the coming of Dr. Peter Ainslie of Baltimore, who is to deliver three addresses on the polity and ideals of the Disciples at the invitation of the Divinity School. His dates are Jan. 13-15. There were twenty-two Disciple men enrolled in the Divinity School last year. Mr. Carl Burkhardt, president of the Campbell Club, computes that these students were the beneficiaries of \$6,000 in tuition, rooms, scholarships and prizes, and suggests that inasmuch as these benefits are all derived from congregational money it is a demonstration of the spirit of Christian unity that is everywhere abroad, and especially in circles of culture.

Central Church, Des Moines, Ia., Finis Idleman, pastor, appointed a commission to investigate the status and welfare of the

young people of the church. The commission recently reported that there are 551 young people holding membership in the church and 600 others reached by the church's influence. Not over 150 of this number participate in the social activities of the church; 65 per cent regularly attend cheap theaters; 4 per cent dance; 24 per cent live in boarding houses away from home influences. As a result of the facts developed by this investigation active steps are being taken to provide adequately and wisely for the social life and welfare of the young people of the church.

The annual meeting of Jackson Boulevard Church, Chicago, was held last New Year's eve. Reports were received from all the organizations of the church. The total amount of money raised during the year was \$8,316.68, of which \$1,140 was for missions. The year closes with a substantial balance in the treasury. There were 164 additions to the membership during the year, ninety-nine by baptism. These all came through the regular services with no special evangelistic meetings. The church continues the support of Miss Ora Haight as its living link missionary in India. A Chinese school maintained by workers from this congregation reported nine baptisms during the year and \$50 given to missions. Austin Hunter is the pastor.

A great disappointment has befallen Pastor A. I. Zeller and his flourishing work at Petersburg, Ill., in the enforced withdrawal of the pastor for the next three months. An affection of the vocal chords compels Mr. Zeller to absolutely cease public speaking for that time. He will go to the northwest for a vacation, leaving Mrs. Zeller and the elders in charge of the church. His congregation is loyal to its pastor in this situation, and two former pastors, Wm. Groves and C. E. Smoot, now residing in Petersburg, are especially fraternal in offering their services until Mr. Zeller's return. The Petersburg church is enlarging its missionary vision and the pastor was hoping shortly to put forth a great effort to raise \$3,000 for a hospital in Tibet. Perhaps his "invisible leadership" may accomplish this.

James Small has been engaged in evangelistic work in England during the past three months. In that time he has held brief missions at eight different points, and more than 225 decisions for Christ have been obtained. The churches he has visited have spoken well of his discourses, and while applying in the first place for only a brief series of services, in almost every case they regretted that the period was so short. The campaign is to continue for another three months. Mr. Small will begin in London, at Hornsey Church, of which Leslie W. Morgan is pastor, on January 23, to remain a fortnight. Mr. and Mrs. Chas. Constable, two of the few English singers who make a specialty of evangelistic work, have been engaged to have charge of the music. In the other churches no other outside assistance was rendered.

### Ohio Secretary's Letter

A new thing in Ohio is the coming Country Life Day in Columbus, January 15. In connection with the meeting of the state board of agriculture a whole day is to be given to the Ohio rural life survey. The work of the survey has been going on since early last summer. Twenty-one counties have thus far been surveyed. The Ohio Christian Missionary Society has had a real part in this valuable work. The discussions of the survey will be most valuable, and every rural church in Ohio should have representatives present

in Columbus at the meeting of the State Board of Agriculture, Jan. 15.

Following the Columbus meeting similar meetings will be held throughout the state as follows: Wooster, Jan. 17-18; Peebles, Jan. 20-21; Athens, 22-23; New Concord, Jan. 24-25; Dayton, Jan. 27-28; Findlay, Jan. 29-30; Middlefield, Jan. 31-Feb. 1.

To each of these meetings a team of speakers will go presenting economical, educational and religious conditions as discovered in Ohio. These meetings bring the result of the survey within reach of every section of the state and will be of great value to church workers who many attend them.

Another new thing in Ohio is the County Evangelism undertaken by the Ohio Christian Missionary Society in Brown and Knox counties this winter. State Evangelist C. N. Williams and "volunteer" evangelists are to be utilized in meetings in a number of churches in these counties. The Brown county campaign has been arranged in conjunction with S. W. Crabtree. C. N. Williams will hold meetings at Russellville and Ripley; Wm. Law, of Hamilton, at Sardinia; Geo. W. Hall, of Linden Heights, at Hamersville. The State Secretary and Bible-school Superintendent, assisted by Brother Crabtree will hold one day sessions, conducting a school of church and Bible-school administration at Mt. Orab, Macon, Bethlehem and Liberty, closing with a county meeting at Georgetown. In connection with this campaign S. S. Lappin, of Cincinnati, is to hold a "volunteer" meeting with the church at Modest in Clermont County. At this writing C. N. Williams is in a meeting at Rural, also in Clermont County.

In Knox County, L. I. Mercer, of Lancaster is directing the forces with the hearty assistance of all the pastors in the county. Meetings are planned for the Grove, W. D. Ward, Newark; Bell, L. A. Warren, Bucyrus; First Milford, C. J. Pardee, of Lexington; Centerburg, L. I. Mercer; Messiah, D. W. Miller, Belle Center; Brink Haven, S. B. Norviel, Sebring. The State Secretary and Bible-school Superintendent will visit the churches not provided with such meetings.

The campaign is to begin in both counties about the middle of January and will be closed by the middle of February. The leaders in the county are enthusiastic in their anticipation of the good to be done by working thus conjointly for the uplift of the cause in every church in the county. Considerable publicity will be given to the campaigns and naturally the public will be interested in the outcome, all of which will tend to strengthen the hold of the work upon the public mind. Cleveland. I. J. CAHILL, Cor. Sec'y.

### Good and Getting Better

There continues to be gratifying improvement in the receipts for Ministerial Relief. In the past week eleven churches have made remittances of over \$20 each. Several of these are only partial payments on the total offering for the year. Paris, Tennessee, gave us \$37.87, its fourth successive offering. Brenham, Texas, stays in the Honor Roll of Veteran Legion Supporters with its regular annual offering of \$30. Central, Cincinnati, sends another payment on the big offering which will keep it on the "Living Link" list. This check is for \$50. Central, Youngstown, Ohio, comes back into the fold after seven years of absence, with an offering of \$25. At the Louisville Convention the delegation from Honolulu, Hawaii, pledged \$100, which has just been paid and is the largest offering ever received from outside the states. Bloomfield, Indiana, continues on the list of the ever faithful, with an offering of \$32.65. Harlem Avenue, Baltimore, sends \$40 and continues on the "Veteran Legion Supporters" Honor

Springs, First, with \$26.50, Chillicothe, Mo., with \$20, Pendleton, Oregon, with \$25. Each have them standing loyally by the veterans. came nineteen individuals remittances and seventy church offerings of less than \$20 each. A fine proportion of the last are now in the support of this work. Altogether the receipts of the one week amounted to \$1,028.40. Next week we hope to present a complete statement of the receipts for the first three months of the missionary year. Offerings should be completed as promptly as possible and remittance made at once.

BOARD OF MINISTERIAL RELIEF.

### Illinois Secretary's Letter

The church at Cuba, W. B. Oliver, minister, has made good progress the past year and Mr. Oliver has been called for another year. The church raised over \$3,000, about \$1,500 of which was for old debts and improvements.

Be sure to send our office the name and address of your new church clerk. Do it now.

Brethren, pardon our insistence, but we do need the liberal fellowship of every church in the state for Illinois Missions. Our General Fund is now overdrawn more than \$1,200, but the monthly appropriations for our missions and missionaries must be paid. They are working hard and making many sacrifices and must be supported. Many churches made very small May offerings or none at all, and have not yet sent their November offering. How can two societies—Home and State—prosper and do a great work for Christ with their hands tied?

Are there not many brethren of wealth in Illinois who will count it a joy to send us their checks for \$10 as a personal gift to reduce our General Fund deficit? May the good spirit of our Master move upon many hearts to respond.

J. FRED JONES, Field Secretary.  
W. D. DEWESE, Office Sec'y-Treas.

### Church Leaders Hail Brotherhood Ownership

(Continued from page 2.)

heartily congratulate you and Dr. Willett in the change announced, and I wish for both of you continued success in this particular field.

By FRANK WALLER ALLEN, Paris, Mo.

The plan for converting the ownership of The Christian Century from private individuals to the brotherhood has my hearty endorsement and support. You are not the only one to be congratulated: the Disciples are to be congratulated because of this opportunity. So far as religious newspapers are concerned, The Christian Century is the hope of the young Disciples.

By RICHARD GENTRY, Winfield, Kans.

I read with great pleasure the plan to transfer the ownership of The Christian Century from private hands to the common possession of the general brotherhood. Perhaps it is an exaggeration to say that I felt as if mine eyes had "seen the glory of the coming of the Lord." The ideals for which The Century stands are in the main the same ideals that have kept me in the ministry of Jesus Christ. I have faith that these ideals are the expression of God's purposes for our brotherhood. I believe they are the ideals on which our future labor will be built. Many of us younger ministers have been tested as by fire. And there have been moments when we might have fainted by the wayside did we not feel that we were in tune with the general trend of modern life. How,

then, can I give else but a hearty "Amen" and promise a cordial support. "O be swift my soul to answer, O be jubilant my feet! Our God is marching on!"

By DAVID H. SHIELDS, Eureka, Ill.

For a number of years I have deeply believed in the "brotherhood ownership" of all

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of our publications. Few preachers feel free to use their congregations to promote the interests of private concerns. I heartily congratulate The Century in its attempt to "brotherhood" itself.

By T. S. TINSLEY, Midway, Ky.

Hail, all hail, the Disciples' Publication Society!

By LOUIS O. LEHMAN, Gibson City, Ill.

I have felt for some time the incongruity of any publishing house speaking with authority for the Disciples of Christ. Our very ideals preclude it. We seem to be agreeing that private ownership of our publishing houses is not the best thing, so that the only remaining alternative is a number of publishing houses, each representing a school of thought in the brotherhood, each striving to interpret our life and ideals according to the faith of those who support it, and each contributing its profits to some phase of our general work. This seems to be what you have in mind and I believe it is a splendid step. I congratulate you upon it, and trust that it may work out successfully.

By ALVA W. TAYLOR, Columbia, Mo.

We are to be congratulated whenever any one of our religious journals becomes a brotherhood institution. Their main asset is the religious interest that is centered about and intensified by loyalty to the brotherhood. It seems eminently right that the profits accruing from their business should go back to the cultivation of the brotherhood's big unselfish enterprises, such as missions and religious education. We are a free people and any group of men, liberal or conservative, radical or "standpat," have a right to operate either a newspaper or an educational institution according to their ideals of what the brotherhood should stand for. They pay the bills if there is a loss, and they dedicate the profits to the big non-partisan enterprises of the brotherhood if there is profit. I am glad to welcome The Century as a brotherhood enterprise and I hope there will be others.

By JOSEPH C. TODD, Bloomington, Ind.

Your announcement last week was quite an unexpected move to me. My estimate of it at this time depends on my confidence in the judgment of those most interested. For my own part I am not certain as to the wisdom of departing from individual ownership with its aggressiveness and independence. I will rejoice, however, in a plan that will relieve the few from the personal sacrifices made in the past to maintain The Century. I wish for you the largest usefulness to our cause and your success in the plans for a greater future.

By CHAS. E. UNDERWOOD, Eureka College.

I congratulate most heartily The Christian Century on the transfer of its property to the non-profit-sharing corporation to be known as the "Disciples Publication Society." This movement is in harmony with the great purpose of The Christian Century to serve the brotherhood without thought of personal gain. Best wishes for a long and prosperous career under the new method of direction.

By SAM'L HARDEN CHURCH, Pittsburgh.

I hope the new plan will bring a larger circulation and increased influence to The Christian Century. The importance of your work justifies a confident wish to that end.

By W. H. HOOVER, New Berlin, Ohio.

I am most enthusiastically pleased with the announcement and sincerely trust the same may be worked out to the most happy conclusion. Referring to the matter of editorship, while what you say in the last para-

graphs is the entirely proper thing for you to say and no doubt to feel, it is also to be remembered that if the editorial policy and teaching were to be changed, my interest in the matter would cease. I have no doubt, however, but that the others who will join in this movement will be likeminded, so I apprehend there will be no danger along that line. While I am not in such financial circumstances as will warrant me in subscribing for any large amount, I shall be most happy to help to some extent.

By JUDGE F. A. HENRY, Cleveland, Ohio.

I think you are taking a decidedly forward step in putting the ownership and management of The Christian Century on a broad and impersonal basis. The idea, although, I believe, originating with the editors of The Century, has been tried out with gratifying success by the Evangelist, and in the end all our papers must fall into line. Personal journalism, even with religious papers, is too apt to indulge in splenetics. You have been very good-natured always, but I have sometimes felt that Christian union has not been promoted by our religious press as a whole. There is no reason, however, why, editorially, The Century, or any other paper conducted upon this new plan, should not maintain the independence and fearlessness which is absolutely essential to right leadership. I heartily congratulate you upon the new departure, and wish for you and your associates, as well as The Century itself, a most happy and prosperous new year.

By ELLIS B. BARNES, Richmond, Ky.

I have read the new plans for The Christian Century, and I sincerely hope they will result in greater good for the paper, and that it may continue as ever to interpret the meaning of our movement in a generous way. I have always favored a brotherhood paper, and the method of having one which will produce the greatest good to the greatest number, is the one we want. I trust that The Christian Century will enter upon an era of great prosperity in the new year.

By EDGAR DEWITT JONES,

It looks good to me and I rejoice with you in this forward step. I like much the spirit and method of the enterprise, for it is at once business like and yet becomingly modest. I feel that The Century has its own peculiar and particular field in Disciplesdom and I therefore welcome any plans that will widen and deepen its influence for good. I shall be very glad to learn that this new policy meets with success such as it merits and I wish you and your family and The Century a most profitable New Year, and especially so in the greater things of the spirit.

By WALTER S. ROUNDS, Arcola, Ill.

I have read with a great deal of satisfaction the announcement of the organization of the Disciples Publication Society. Just as there are obvious advantages in having various religious journals to emphasize our somewhat varying ideals as a brotherhood, so there are advantages in possessing more than one board of publication. Monopoly in religious matters inevitably tends to abuse of privilege. Accept my congratulations and best wishes.

By GRAHAM FRANK, Liberty, Mo.

I am very much interested in the announcement of the formation of the Disciples Publication Society. It seems to me to be planned along right lines. I have visions of great usefulness for it. While I do not find myself in agreement with all the positions and policies of The Century, I feel greatly in-

debted to you for the frank, courteous manner in which you write about the real issues of the day. I trust you will be able properly to finance the undertaking and that the Master will use you and The Century for his glory.

By C. M. CHILTON, St. Joseph, Mo.

I congratulate you upon your announcement. I have been reading The Century for years with great pleasure, and interest. You have been ably interpreting a very important phase of our development. Even when I have not been able to agree with you, I have respected the fine spirit in which you advocate your convictions. I have appreciated the intellectual elevation of your paper, its cultural values. I bid you God-speed in your avowed purpose to "go forward into the discussion of issues of universal interest." I shall be glad to hear that a satisfactory foundation has been secured.

By WILLIAM DUNN RYAN, Youngstown, O.

I congratulate you sincerely upon the splendid consummation of your long cherished plans. Unquestionably our leading journals should be owned by the brotherhood, and be made responsive to its needs and desires. I think the power for usefulness of The Century will be immeasurably increased by the new arrangement.

By ASA McDANIEL, Harvey, Ill.

I desire to congratulate you upon the larger opportunity this plan will give you to lead the brotherhood into Christian union of the real sort. May the realization of your hopes of many years yield rich returns for the Kingdom of God.

By DR. LOA E. SCOTT, Chagrin Falls, O.

I am more than pleased to know about it. The brotherhood needs such a paper far more than most realize and to get it onto such a basis will be a great step forward. I wish to congratulate you upon the success of your work for The Christian Century in the past and I trust the change shall mean for you a larger field and more splendid opportunities for a great work.

By W. H. BOOK, Columbus, Ind.

Dear Bro. Morrison: Your announcement received. I like you fellows personally, but when it comes to Scripture I think you are anything but sound, and I am against you. The Century, in the hands of a few private individuals is a nuisance to our cause, and if the brotherhood should get charge of it, with the present editors, it would be a calamity. Honestly, I hope the thing will die, and it would give me great pleasure to preach its funeral, write its obituary and its epitaph. Your friend and brother.

By E. F. DAUGHERTY, Vincennes, Ind.

The anomaly of any man or company of men, receiving personal financial profit from affairs concerning Christ's kingdom, whose ruling spirit is "other-fellowism," has ever impressed me as "making merchandise of the kingdom" and wrong in principle. Absolute unselfishness is our ultimate aim as Christians. Therefore, I hail with applause the time and circumstances wherein religious journalism becomes a kingdom activity rather than business ambition for individuals. I so appreciate the new move and prospect of The Century and wish it successful consummation with the new year of grace.

By CLAUDE E. HILL, Valparaiso, Ind.

I am very glad to congratulate you on bringing to a successful issue your plans for The Century as appearing in the issue of this week. That you are actuated by the most unselfish motives, I of course believe, and

I have no doubt that the change will work to the advantage of the paper. You know, I presume, that I am not in sympathy with some positions The Century has taken on questions now before the Disciples. I cannot believe that the paper, on these questions, represents the true position of the Disciples, either past or present. But my disagreement with your views does not stand in the way of offering sincerest good wishes both to you personally, and for The Century. The truth will ultimately prevail. But we are brethren and seek to serve our Lord and promote a common cause. That we must never forget.

By F. L. MOFFETT, Springfield, Mo.

I am very much pleased with the announcement that The Christian Century is soon to pass from the hands of private individuals and become the possession of the brotherhood. Believing as I do in the ideals of The Christian Century I rejoice greatly in this promise of wider influence and greater service. I am glad for the service you have rendered in cultivating the religion of the spirit and congratulate you on the consummation of plans which will extend the sphere of its action.

By M. E. CHATLEY, Centerville, Ia.

The three conviction held by the Christian Century, and stated in your recent editorial, "An Important Announcement," meet with my general approval. The fulfillment of the plan suggested would be a forward step in the attainment of the practical ideals of our brotherhood. I wish the new Disciples Publication Society all possible success.

By A. B. JONES, Liberty, Mo.

I now lack only five days of being eighty-one years old—too old to write for the papers. But I want to express to you my

appreciation of The Christian Century as a religious journal. Its spirit is admirable, its editorials are of a very high order. You have cleared the field of every opponent with signal victory. The position of The Century on Christian union and all implied issues thereto is, in my judgment, not only unanswered but unanswerable. I have followed you as I did Isaac Errett on instrumental music—opposed at first but convinced at last. My time on earth is growing short, but I wish to die with my face to the future, and not looking back over my shoulders. I am glad you are proposing to change your paper and publishing house from private ownership to a Disciples Publication Society. If I was a young man I should want to be a bond purchaser, but I have rounded up my affairs for my departure. You have my best wishes for abundant success and enlarged usefulness.

By EDWARD SCRIBNER AMES, Chicago.

I am greatly interested in your plans to make The Christian Century a brotherhood paper in name and in fact. All of the progressive minds among us feel the need of a free, high-grade journal, such as The Century is, and they will be glad to assist in making it still more representative by some official organization emanating from the people themselves.

By B. F. DAILEY, Greenfield, Ind.

The Christian Century has marked a new era in the journalism of the Disciples of Christ. I congratulate you upon the prospect of enlarging its usefulness by placing it in closer touch with the brotherhood. May it ever remain an open forum to serve the cause of truth.

By EARL MARION TODD, Ft. Wayne, Ind.

Please accept my hearty congratulation on

the splendid achievement announced in your last issue. This is a most delightful New Year's surprise. May it be the beginning of still larger usefulness for The Christian Century in its interpretation to themselves and to the world of the ideals of the Disciples of Christ. The editorial work has long ceased to call forth remark—it is so uniformly admirable. But this new achievement is a new revelation of the genius of ye editor. May 1913 be the best year in the history of The Christian Century.

By HENRY W. HUNTER, Higginsville, Mo.

I am rejoiced with the ideal that you have set before you and sincerely hope that the plans may work out so that the usefulness of the paper may be increased to the larger good of the whole brotherhood. I congratulate you on this advance step and trust that the brotherhood will receive it in the same spirit that prompted the gift. Your paper has always been an inspiration to me with its clear cut editorials and clean news items.

By L. J. MARSHALL, Kansas City, Mo.

I felicitate you on the realization of your long cherished desire, and I welcome the launching of the "Disciples Publication Society." I believe there is both room and need among us, for the work you propose to do. I am quite sure that there is no one religious journal, now representing all the Disciples. But I also feel we need leadership, perhaps more than representation. Tomorrow will rise on a new year, and we must all begin to live and think in 1913, rather than 1912. I try to lend a hand in every worthy enterprise my brethren undertake. I believe in your Christian integrity and am favorable to your new plan for The Christian Century. With the season's best greetings and Christian love.

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